

Medical Missionary Work 1 of 3

#0248

Study Given by W. D. Frazee

As I think of this meeting together this morning with some of the leaders of our work here in Wildwood, God has promised wonderful things to those who meet the conditions. He says we do not know what He will do for us if we will come into line. That's what we want, is to come into line, isn't it?

1 Chronicles 12:32. This chapter tells of the gathering of the children of Israel to make David king. It mentions the tribes one by one. In the 22nd verse it says:

“For at that]time day by day there came to David to help him,
until it was a great host, like the host of God”
1 Chronicles 12:22.

But in the midst of the report of the different tribes, in the 32nd verse comes this interesting statement concerning the men of Issachar:

“...of the children of Issachar, which were men that had
understanding of the times, to know what Israel ought to do;
the heads of them were two hundred; and all their brethren
were at their commandment” 1 Chronicles 12:32.

There is a relation between the two facts stated here—take the last one first. “All their brethren were at their commandment.” That indicates unity, cooperation, good organization, good functioning, doesn't it? Is that the way we want it here? Yes. But what's the other fact stated earlier in the verse? The *heads* knew what to do. Is that what a head is for? Yes, a head knows what to do. Now, in order to *know* what to do, what does it say these men had? Understanding of what? Of the times.

Did you ever wake up in the night and look at your watch? What for? To see what time it was, but why? To see whether to roll over and go back to sleep or to see whether it was time to get up. Am I correct? We've all had that experience many times. And looking at the prophetic clock gives insight as to present duty. We can never understand how to run a sanitarium for God unless we know what time it is.

What time is it anyway? Well, it's easy to say that it's the last hour, and it is. But I want us to think about this against the backdrop of the stream of time. Here time has been running on for 6,000 years. We're down here at the end of time. We think of the cross. We think of 1844, when Jesus entered the Most Holy Place. We look ahead and think of the coming of Jesus; we think of the close of probation. And here we are in this little remnant of time just before the close of probation while Jesus is still in the sanctuary.

What is God after? Why has He allowed these 6,000 years? Why is He waiting now, when chronologically His coming should have been long ago? Well, He's waiting for the fruit to be ripe. That correct? We all understand that.

And may I say, I'm assuming the fact that all of us here this morning are well informed on hundreds of matters, and I'll not take time to prove everything we refer to. Rather, I want to talk with you about the implications and applications of what we know. But if at any point in these studies we have together, we touch points that you are not sure of, make a note of that. Give me an opportunity to give you references that will support those statements. Oh, I pray that all of us may be men that have an understanding of the times to know what Israel ought to do.

The coming of Jesus is not delayed because men have not yet visited the moon. He could have come before that. Am I correct? There are a vast number of things that even the remnant people of God are thinking about today that have no bearing on the coming of Jesus. There is one thing that Christ is waiting for—to make ready a people prepared for the Lord. Luke 1 gives the work and mission of John the Baptist, and our work today is what his work was back there.

This is the mission of the Most Holy Place in the Heavenly Sanctuary. I suppose you have read our article in the last week's *Review and Herald*, a digest of what was given at the fall Counsel. I suggest you read that and ponder over it. Not just because of its identification with this place, but because of our identification of the great truth of the message. Christ is in the sanctuary and must be until His people learn to quit breaking His law, thus breaking His heart.

I was impressed with something that Doctor Hansen was sharing with me the day before yesterday. He had been pondering over those wonderful statements in *Education* on the suffering of Jesus, not being confined to the cross, but rather the cross as a revelation to our dull senses of the pain that from its very inception sin has brought to the heart of God:

“All heaven suffered in Christ's agony; but that suffering did not begin or end with His manifestation in humanity... Every departure from the right, every deed of cruelty, every failure of humanity to reach His ideal, brings grief to Him”
Education, page 263.

Doctor Hansen was telling me that he had noted must of this before, but the thing that struck him this Sabbath as he pondered over the page, was that statement that “every failure of humanity to reach His ideal brings grief to God.” So there's more to this thing, dear ones, than merely quitting some sins—stealing or lying, anger, or anything like that. Higher than the highest human thoughts can reach is God's ideal for His children.

Do we think that we have yet reached the ideal personally, institutionally? Why no. Let's look at the implications of that. That means we need still to be changed. Do you know it's a hard thing to change human beings? This is the problem that God has been up against for 6,000 years. And nearly all the fruit drops off the tree before it's ripe. What I mean is nearly everybody dies before his

character is fully changed. He may be justified all along the way. He may be saved like the thief on the cross, or like Manasa, or like a lot of other people. But Christ is hungry to see a generation of saints who fully reflect His image. This is our destiny; this is our call. And *this* is why we're here at Wildwood. This is not an extension of the Red Cross or the public health service, good as is the work those organizations are doing. Oh, no. We are an extension of the work of Jesus in the Most Holy Place to make ready a people prepared for the Lord.

What does sanitarium work have to do with this making ready a people? As far as saving people, like Jesus saved the thief on the cross, that could be done without knowledge of health and health principles. Couldn't it? Haven't multitudes of people in various ages been saved without knowing anything about the Sabbath or health reform? Sure.

Why cumber up things in this confused age? Why not do like Billy Graham, and some of his imitators within the remnant church, and just simply, as the saying is, preach Christ and make it simple, and just help people to accept Jesus—come to the altar and give their hearts to God and receive—don't miss it—the assurance of eternal life? And that's it; you're all right from then on. You're safe. You're not at first base, you've made a home run. You're in. Of course, if you get interested in the five-day plans or weight control clinics that might make you live a little better and a little longer in this world. Fine, sure. But all that is not a matter of salvation. Am I telling the truth in what I've said the last minute or not?

It's a mixture, isn't it? It's a mixture. It's the truth, and that's the way a lot of people are thinking. But it's not the truth that that's the message for this hour. The message for this hour is to make ready a people prepared for the Lord, and what does Paul says:

“And the very God of peace sanctify you wholly; and I pray
God your whole spirit and soul and body be preserved
blameless unto the coming of our Lord Jesus Christ”
1 Thessalonians 5:23.

What needs to be preserved blameless to the coming of Jesus? The whole man, all there is of man. So the message of this hour deals with the body, as well as the mind and spirit. Why? Because this is a truth that Seventh-day Adventist understands that the popular churches don't know at all because of the immortal soul doctrine. You see, to them, the spirit of man is something separate from the body. It can soar off in space and live independently of this corpse. So if you get a coronary and die, you go to Heaven all the faster. The implications of that are not pretty.

But you and I believe that what we see we see with eyes that are made of flesh and blood. What we hear we hear with ears that are made of flesh and blood. What we think we think with a brain that used to be bread and potatoes and milk and beans on the table. And the question of whether those brain cells have part hog, have spiritual significance. And so with exercise and all the rest. As someone has wisely noted, our doctrine of the state of the dead has implications in our understanding of the state of the living. The two are linked together. They are two

sides of one coin. So our doctrines evangelistically have applications in our practical life. This is why we have sanitariums.

Now, let's note a beautiful reason for all this:

“From the first dawn of reason the human mind should become intelligent in regard to the physical structure. Here Jehovah has given us a specimen of Himself, for man was made in the image of God” *Medical Ministry*, page 221.

What is a human being? A *specimen* of Himself. Here, Jehovah has given a specimen of Himself. My! No wonder the Devil works to degrade and destroy and defile man. And we're working with God to *restore* that, ourselves and those for whom we labor. So our work is not merely to patch up poor men and women so they can keep on transgressing the law. Our job is to reach some people who will appreciate the opportunity to be restored to that wonderful image. This is why we teach as well as heal.

On this campus, God has given us an opportunity not merely to teach these things but to demonstrate them. We are here as a family together, living what we teach. And thank God we are. As we have already indicated, we see room for improvement, right? And it is some of these rooms for improvement that I would like to explore with you. What can we do to be more like the pattern? If we will come into line, there is no limit to what God wants to do. He's waiting to do great things.

Turn now to page 15 of *Medical Ministry*.

“You may say, Why not then take hold of the work and heal the sick as Christ did? I answer, You are not ready. There must be a reformation throughout our ranks. The people must reach a higher standard before we can expect the power of God to be manifested in a marked manner for the healing of the sick. If we will take hold of the Master, take hold of all the power He has given us, the salvation of God will be revealed. Let me tell you that the sick will be healed when we have faith to come to God in the right way. We thank God that we have the medical missionary work. Wherever we carry the gospel we can teach the people how to take care of themselves. *Medical Ministry*, page 15.

These few pages in this first chapter of “Healing Power and its Source” are strong in the practical balance between faith and works, emphasizing the importance of prayer in healing of the sick, but also emphasizing the importance of health education and health reform.

Let's put it this way: There are miracles that God wants to work in these rooms, in this institution, that cannot be worked until we reach a higher experience than we have yet reached. We've seen some miracles through the years. And I know that day by day, the healing power of God is manifested in these rooms. But we want more

than we have, don't we? And while we appreciate all the research work that medical science is doing in the great universities and laboratories, we know that the answer to earth's ills will never come through that channel. It takes a miracle, and God never intended that we should get so wise that all we have to do is turn to a certain prescription or a certain program, and that's it. No. He intended that all the way through, we should feel our humble dependence upon God. And oh, I want to, don't you? What a shame it would be to get to where we could do it without Him.

Here is a sentence that just stands out like it was written in letters of gold on the page:

"Therefore personal religion for all physicians in the sick room is essential to success in giving the simple treatment without drugs" *Medical Ministry*, page 235.

Now it that tells me anything, it tells me this: That infidels and modernists can't get the same success with our methods that you and I can get if we're close to God. This is something you may not be able to demonstrate in the laboratory, but you can demonstrate it in human experience, thank God. Higher than the highest human thought can reach is God's ideal for His children. Thank God, we're going up.

What can you and I do to improve personally and institutionally? That's what we're gathered here to study. I invite your personal study. At the moment, we have four studies scheduled. We can have more later if you wish. I invite us to think and pray alone with God what we can do, each one of us, to lift things. What can we do as a group? There is no limit to what can be done if this little group that are represented here this morning set their hearts heavenward. Many of you are home heads. You have people in your home that are looking to you for leadership. Many of you are department heads. That means you have students and others looking to you for leadership. Many of you are dealing directly with patients. That means people are looking to you for leadership. Many of you are leaders in the church—elders, deacons, deaconesses, Sabbath School teachers, so forth. So, in these various phases of activity, you are leaders. There's nobody here this morning that is not leading in some of those activities, and some of you are leading in all of them.

Oh, brothers and sisters, what a glorious opportunity to be linked with one hand with the throne of God, and with the other hand reaching out to help people. That's what we're doing day by day.

For a few minutes, I'd like to make a few practical suggestions for you to think about. I'd like to suggest that we have a potential in this group right here this morning, if there were nobody else on this campus, a potential in soul-winning that we are receiving only very meager returns from. I hesitate to approach this mathematically, but it's a simple way to do it. There are 14 of us here this morning. Suppose each person here this morning won one soul to Christ in this message in 1975. We can't win any less than that, can we? We could win more, couldn't we? But if we win *any*, we'll win one.

Somebody says, "Brother Frazee, the nature of my work is such that I am helping to keep the whole program going, and the *program* will win somebody."

That's what somebody else thinks too, but it's a sickle that reaps the grain, and a sickle is a *hand* tool. Right? We're seeking to be practical and frank in this little group, and I want to give you an opportunity another morning to express some things yourself. Here is a question I'd like to raise. Is there anybody here this morning that was more active in soul-winning before you came to Wildwood than you are now? I've seen it happen right here on this campus; it's possible for it to happen. Is that what we want? No.

I know there are opportunities for soul-winning right here in the institution and on the campus. Let's use them. But after all, the matter of where we raise potatoes or strawberries is secondary to the question, are we raising them? If we are producing souls where we are—in our home, in the institution, fine. But there are several great reasons God gave us a fieldwork along with institutional work. Looking at it from a medical standpoint, God's great program for filling this sanitarium to overflowing is a strong field program, running all the time out in the homes of the people. That's His recipe, that's God's method of advertising the institution.

We're doing quite a bit of that. We have the wonderful five-day plans and other community efforts. But none of these things that we do in reaching the masses can take the place of the follow-up work and the preliminary work of actually visiting the people in their homes. The patients who come to this sanitarium and go back to Chattanooga or any place within reach, they need to be followed up with visits. They need to see that we are interested in them not only when they're patients in our beds or on our trails. We're interested in them as *people* afterward, when there's no pay for that. And there are thousands of others that need to be reached that have never walked these halls. Some of them will if we go out where they are. I want to lay that on your hearts this morning.

I was greatly cheered in the assembly last night, to hear some of you tell us that you are arranging your schedules so people will have more time for this sort of thing. I want to challenge the leaders to take the lead. If this little meeting this morning accomplishes a number of you to get the burden to do something definite out in the field, off this campus, once a week on a regular basis, and take a student or fellow worker with you, this will have been a wonderful meeting. This is more than inspiration—it's inspiration *harnessed* to getting something done. Will you think about that?

If you need an assignment, talk to Brother Boykin, Brother Niemeyer, Brother Steve Cook, or Sister Vital. If you can't get to them, come to me. I want to help every one of you to get harnessed up. If you say, "I am so busy doing things that have to be done here," talk to God about it. I have no desire to regiment anybody. Not at all. This is not something we can do that way; the Lord must lay it on your hearts. But, if we will do the work in the field, God will not only fill our institution and our campus to overflowing with people who need help, and the *kind* of people we can best help spiritually, He will give to each of us a richer experience because this is what happens, dear ones. This is the law of life. The bread is multiplied as we give it away. Our own souls are blessed as we become the channels.

[Testimony service]

Precious Lord, dismiss us with Thy blessing and teach us how, with one hand on Jesus, to reach out the other hand to souls that need help. Right here in this building, in our homes, and out as far as Thy Spirit shall lead us. We thank Thee, in Jesus' wonderful name, amen.

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